THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Holiness unto the Lord."

No. 19, Vol. XXXIV. Tuesday, May 7, 1872. Price One Penny.

FORTY-SECOND ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, COMMENCING APRIL 6, 1872.

(From the Deseret News.)

Saturday, April 6.

The Forty-second Annual General Conference of the Church of Jesus Christ of Latter-day Saints assembled in the New Tabernacle, Salt Lake City, at 10 o'clock this morning.

On the Stand were—

Of the First Presidency—Geo. A. Smith and Daniel H. Wells.

Of the Twelve Apostles — Orson Pratt, John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, jun., Joseph F. Smith, Albert Carrington.

Patriarch—John Smith.

Of the First Seven Presidents of Seventies—Joseph Young, Albert P. Rockwood, John Van Cott and Horace S. Eldredge.

Of the Presidency of the High Priests' Quorum—Elias Smith, Edward Snelgrove and Elias Morris.

Of the Presidency of this Stake of Zion—John W. Young, George B. Wallace and John T. Caine.

Of the Presidency of the Bishopric—Edward Hunter, Leonard W. Hardy and Jesse C. Little.

There were also Bishops, Elders and leading men from every settlement in the Territory.

Conference was called to order by President George A. Smith.

The choir sang,

"An angel from on high."

The opening prayer was offered by Elder Erastus Snow.

The choir sang,

"See, all creation join
To praise th' Eternal God."

President Geo. A. Smith addressed the Conference. He said that owing to a spirit of persecution disgraceful to the age our First President was not permitted to be with us. But notwithstanding the prevalence of religious bigotry, and its being brought to bear against us, we rejoiced in the blessings of God. It was not strange that men, in some respects probably illiterate, yet declaring that they possessed the principles calculated to exalt and elevate the human family, should be misunderstood. The persecutors of Jesus and his ancient disciples were men who were loud in their professions of religion and of

holiness. The same principle now existed, and the Saints had to contend with it. From the time the Church was organized in 1830, this spirit of persecution had been manifested toward the Saints. Abuse was a poor argument to use against a system of religion.

God had commenced a work to cause men to love one another and bring about a reign of peace. There was no doubt Satan stirred up the hearts of men to oppose the principles that would produce this result, and they followed his suggestions.

The brethren should free their minds from all business cares and pay attention to what might be said and done, and offer mighty prayer for the redemption of Zion, for the blessings of God to rest on President Brigham Young, that he might be strengthened in body and enabled to counsel and instruct in the kingdom of God. All should consider what they could do in aid of the Perpetual Emigrating Fund, that the poor might be gathered.

President Brigham Young, when on his last visit to St. George, selected and dedicated the ground for a Temple, that the ordinances of the holy Gospel might be administered there. The work upon the Temple in this city should be forwarded with even greater rapidity than heretofore.

The principle of co-operation had been adopted in many ways in the settlements, and had been gratifyingly successful, and the Female Relief Societies had been productive of good, showing what could be accomplished by the people when they were united.

The speaker then bore a powerful testimony to the truth of the work of God. The Almighty had revealed it to him, and he therefore knew it to be true.

Elder Wilford Woodruff was the next speaker. He referred to the organization of the Church forty-two years ago by a Prophet of the living God, and stated that we understood that on the 6th day of April, 1842 years ago, the Savior was crucified for the sins of the world. He quoted from the prophecies of Isaiah, showing that that Prophet, in looking through futurity by the prophetic gift, could see the inauguration of the work that we, by the help of the Almighty, were engaged in forwarding. Whether men believed it or not, the predictions of holy men of old concerning the last days would follow each other in fulfilment in rapid succession from this time on. The progress of this kingdom had been onward, and its progress could not be retarded by the combined efforts of all existing powers. The set time had come to favor Zion, and every weapon formed against it would fail. Every President, judge, officer and priest who had exerted his power against this work in the past, had felt the chastening hand of God.

Joseph Smith was a Prophet of the living God, and he lived long enough to receive all the keys and powers of the Holy Priesthood that had been held by any man of God that ever lived. He lived long enough to confer keys and powers and blessings on the Twelve Apostles, and he sealed his testimony with his blood.

The blessing of God had been upon President Brigham Young, and although his liberties had been curtailed by the persecutors of the Saints, he had felt calm and collected throughout.

We had every reason to have faith that the blessings and protection of God would continue to be poured out on us as a people. Had we not come here we could not have fulfilled the predictions in the Bible, Book of Mormon, and Book of Doctrine and Covenants concerning us.

The speaker gave some excellent advice to mothers, showing the powerful influence they exercised over children, and the course they should take to properly educate them.

Elder C. C. Rich said we were so constituted that we needed continual instruction upon the principles of truth in order to impress them upon our minds. We were laboring for salvation, and it was the only thing we should strive for. As fast as we learned truth and applied it to our lives, we were saved from error.

The speaker spoke of the effects of obedience to the Gospel of Christ, all of which was a sure testimony of the correctness of that which was obeyed, and alluded to the glorious results that would accrue were the people all

over the world to cease doing wrong, and to the fact that we should form a nucleus of righteousness. It was a little over forty years since he had embraced the Gospel, and he knew it to be true. He had proved it for himself.

President Geo. A. Smith requested the people present to tell their friends that there was plenty of room here for all who wished to come and hear the Gospel preached.

The choir sang,

"Sing ye Jehovah's praise."

President Daniel H. Wells offered prayer, and Conference adjourned till 2 p.m.

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2 p.m.

The choir sang,

"Jehovah, Lord of heaven and earth."

Prayer was offered by Elder John Van Cott.

"Hosannah to the great Messiah,"

was sung by the choir.

Bishop A. O. Smoot addressed the assemblage. He spoke of the earthly mission of the Savior, stating that he came to revolutionize the world. He organized a kingdom with its officers, immunities and privileges. He was persecuted and reviled. The speaker next touched upon the progress of the Church of Christ in these latter days, and of the growth of persecution in proportion. Persecution was first manifested in the capacity of a neighborhood, and had extended gradually until it had reached what we now see. It was similar in Jesus' day. Herod issued a proclamation—not exactly a Fourth of July proclamation (the Bishop here desired to be excused for the allusion), but a proclamation that the male children of a certain age should be slain, that the child Christ might be destroyed.

The speaker next alluded to the blessings promised to those obedient to the principles of the Gospel, and, in illustration of his discourse, mentioned the day of Pentecost, when power was sent from heaven upon the ancient disciples. The same spirit and blessings were enjoyed by the Latter-day Saints. It was through great tribulation that eternal life could be obtained. We enjoyed a very inspiring hope—the kingdom of God now set up would never fail, but would stand forever. Our mission was not only one of a spiritual nature, but it partook of every element of life, and was both temporal and spiritual. The principles the Latter-day Saints had embraced would revolutionize the whole world eventually. Our mission was not only to disabuse the minds of people of religious error. "Mormonism," in its broad platform, embraces every truth.

The speaker concluded by bearing testimony to the truth of the great latter-day work. He knew that Joseph Smith was a Prophet of God, and that President Brigham Young was his legal successor.

Elder John Nicholson spoke of the antipathy and bitterness manifested by the people of the world generally to the work of God, and of the liberal and comprehensive nature of the Gospel, showing that it was destined to save not only the living, but its provisions were also applicable to those who had gone before into the spirit world. He dwelt on the importance of the work we had to perform in behalf of the dead in building Temples, attending to holy ordinances, &c., and concluded by bearing testimony that God was doing a work on the earth, and the Latter-day Saints were engaged in forwarding its interests.

Elder John W. Young next addressed the Conference. He was not ashamed of the Gospel of Christ, and was willing to bear testimony to its truthfulness. He knew that Joseph Smith was a Prophet, and that our present leaders were also inspired and led by the Almighty. If any thought the work of God was less potent now than heretofore, it was they who were wrong and not the work.

Elder Charles W. Penrose bore testimony to the work of the Lord. Our knowledge of the truth was the cause of our coming to Utah. We did not come to learn that "Mormonism" was true, for we already knew it. It was comforting to know that God was at the helm of this work. We ought to acknowledge the hand of God in all things that transpire. If we do so all things will be overruled for our good, and his kingdom will ultimately gain the victory. Arguments had been adduced by men to show that it was a

fallacy for the Latter-day Saints to trust in God, but none who ever trusted in him ever trusted in vain, not even if they died thus trusting, for the principles that men and women of God had died for would live, spread and accomplish their high destiny.

The speaker said he had no principle to sacrifice. The principles of truth had brought him to Utah, and he intended to stand by them, to live, and, if necessary, to die for them. He could not give up any principle of the Gospel for any earthly fear or consideration. His experience had been that when he had gone forth to perform any duty connected with the work of God the Lord had sustained him.

He continued at some length, and concluded by exhorting the people to maintain their integrity to God and his servants.

The choir sang,

"Great is the Lord."

Prayer by Elder John Taylor.

Adjourned till 10 a.m. to-morrow.

Sunday, April 7, 10 a.m.

The choir then sang,

"When earth in bondage long had lain."

Prayer by Elder Joseph W. Young.

"Behold the mountain of the Lord."

was sung by the choir.

President George A. Smith said he had been requested by President Young to state to the conference that he was in comfortable health and good spirits, and that he regretted the circumstances which prevented him from meeting with the people this morning. He hoped, however, at no distant day, to meet again with the people and bear testimony of the goodness of God, and of the principles of truth.

We need not be surprised at the feelings of malignity manifested towards the work of God when pulpit and press were given over to lying, slandering, and misrepresenting.

The speaker desired to call the attention of the brethren who had been on missions to Europe to the fact that some of them, when they returned home, seemed to forget that they were missionaries. At times the people who had treated them with kindness while on their missions were forgotten by them. This should not be. We should continue to be missionaries and instruct the people after they come here, that they might not be led away by wrong influences.

The Elders should remember those who entertained them while on their missions, at a sacrifice to themselves. Those who could should extend a helping hand to them. It should be made a point to do something handsome annually to help to emigrate the poor. Here were a hundred thousand Saints in Utah and could they not assist in emigrating the few thousands who wanted to come here? If they apostatized after they came here, all right. If we did our duty the responsibility rested upon them.

When President Young returned from St. George and gave himself up voluntarily into the hands of the U. S. Marshal, he, the speaker, received a letter from a prominent gentleman of Massachusetts, who stated that it was nothing but a put up job, and that President Young had done more than any other living man, to benefit large bodies of people, and this was true. God bless such a man and God bless every man and woman engaged in so good a work.

The history of the Perpetual Emigrating Fund was one of great interest. The people had in the past sent 200, 300, 400 and 500 wagons and teams in four separate years to the Missouri river to help the poor. This was the work of Brigham Young in conjunction with the efforts of a free-hearted, generous people.

Elder John Taylor addressed the conference. We had met in our present capacity to be instructed in matters pertaining to our faith and practice in the building up of the Church of God upon the earth. We are under the guidance of the Almighty, for he has revealed to us the everlasting Gospel, and we have been gathered here under its auspices, and to help to fulfil the designs of the Lord which were in his mind before the world was.

The speaker commented upon the Church of Christ as it existed in the Savior's day, its priesthood, offices, blessings, &c., and upon the other religious systems and people cotemporaneous with it, showing points of similarity to things as they existed in these days. He spoke of the necessity for

our manifesting an appreciation of the incalculable blessings we had received. We should cast aside all sluggishness and be active in honoring our great calling. It was to the principle of revelation that we are indebted for all the light and intelligence in the possession of man in relation to God and eternity, and every system not founded upon it was destined to pass away. The people of the world did not understand the principles which God had revealed to us, therefore they could not appreciate our feelings. They did not have revelation from God. They did not profess to have it. They therefore could not do as our Elders had done. Their ministers would not like them, go forth among strangers and preach without purse or scrip. They would not sufficiently trust in God.

"Mormonism" was an enigma to the world. The United States had been endeavoring to solve it for years, but they had not yet done it, and they never would. It was incomprehensible to the world, for it was as high, deep, wide and incomprehensible as eternity. Our faith was the same as the faith of the Saints of all ages.

The speaker predicted that no power could stay the fulfilment of the purposes of God, commented upon the future glorious destiny of Zion, and upon the prophecies of the ancient prophets, relating to the work of the latter days.

Elder Joseph W. Young bore testimony that God had spoken by the voice of revelation and of holy angels, and had bestowed divine authority on Joseph Smith. Those who did not know any better had ascribed the great work accomplished by the Latter-day Saints to the shrewdness and intelligence of the leaders of this people. This was not altogether the case, for although credit was due to those leaders for what had been done, still what had been accomplished had been done by the power and efficacy of the principles of the Gospel. When the people first settled these valleys, they were comparatively destitute of the necessaries, and almost entirely so of the comforts of life, and there was no source of supply nearer than a thousand miles. What was it that brought us here? Was it that we might become rich by development of mineral resources? No. It was that we might find a home where we would be free from the persecution of bigots, and live in peace unmolested. It took a great concentration of faith to accomplish this.

Allusion had been made to the labors of our Elders who had willingly gone forth preaching the Gospel, trusting in God, trusting that their families would be provided for in their absence. This was considered fanaticism by some. No important truths, however, had ever been introduced among men but the promulgators of those truths had been considered fanatics.

Elder Young, in conclusion, predicted the ultimate and sure triumph of the work of God.

The choir sang,

"When the Lord shall build up Zion."

Adjourned till 2 p.m.

Elder Brigham Young, Jun., pronounced the benedictionary prayer.

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2 p.m.

The choir sang,

"Arise, O glorious Zion."

Opening prayer by Elder Joseph F. Smith.

"Behold the great Redeemer die,"

was sung by the choir.

The sacrament of the Lord's Supper was administered.

Elder Orson Pratt delivered a powerful and elaborate discourse on the restoration of the Gospel in these days and its effects, as illustrated in the work accomplished by the Latter-day Saints, and the judgments of God which would be poured out upon those who rejected the message of salvation. He quoted a large number of prophecies in the course of his address, showing their literal fulfilment. He showed in a lucid manner how the saving power of the Gospel reached the dead who had departed from the earth without a knowledge of its principles, and also treated upon the eternal nature of marriage. It would be impossible to give a definite idea of the discourse in a short synopsis. It was reported in full for publication.

Elder Albert Carrington read over the names of the following brethren as having been called to go on missions. The motion to sustain their going was unanimous—

To Europe :—David O. Calder, Salt Lake City ; Samuel S. Jones, Provo ; James G. Bleak, St. George ; Jesse Gardiner, Springville ; W. H. Kelsey, Springville ; David Cazier, Nephi ; John Neff, Mill Creek ; Erastus W. Snow, St. George ; Junius F. Wells, Salt Lake City ; David Duncanson, Salt Lake City ; John A. Lewis, Spanish Fork ; John Reese, Wales, Sanpete County ; C. F. Schade, Huntsville ; P. C. Carstensen, Ogden ; Jens Mickelsen, Spanish Fork ; John Keller, Santa Clara ; Henry Riser, Salt Lake City ; P. C. Christiansen, Manti.

To the Western Islands :—William Moody, Dry Valley ; John A. West, Parowan ; F. A. Mitchell, Salt Lake City.

To the United States :—Charles C. Rich, Paris, Rich Co. ; Joseph C. Rich, Paris, Rich Co. ; Charles S. Cram, Salt Lake City ; Joshua Clark, Grantsville.

Elder Carrington then briefly addressed the Conference. He knew for himself that the work we were engaged in was true, that Joseph Smith was a Prophet of the living God, and that Brigham Young was his legal successor and also a Prophet of the living God, and the contradiction of all the world would not invalidate those great truths. He also spoke of the founding of the work of the latter days by the Prophet Joseph Smith, showing that the Lord undoubtedly operated through him.

President Geo. A. Smith said the Conference had only about just begun, and he invited all to come and fill the Tabernacle, that all might be strengthened and encouraged by the instructions given and the blessings of God which were being poured out upon us.

The choir sang,

"How beautiful upon the mountains."

Prayer by Elder Albert Carrington.

Adjourned till to-morrow at 10 a.m.

The congregations to-day were very large, there being probably from eight to ten thousand persons present in the forenoon, and in the afternoon the large building appeared to be filled to its utmost seating capacity, there being from ten to twelve thousand in attendance.

Monday, April 8, 10 a.m.

"See, the morning sun
Pursues his shining way,"

was sung by the choir.

The opening prayer was offered by President Joseph Young, sen.

The choir sang,

"Come we that love the Lord,
And let our joys be known."

President Geo. A. Smith addressed the assemblage. He felt gratified for the privilege of continuing the Conference, and for the good spirit that had been thus far manifested. There were many subjects to lay before the brethren. A great responsibility rested upon our heads, and we should be accordingly diligent in magnifying our Priesthood. One item of responsibility was the education of our children, not only in branches of book learning, but in the principles of our holy religion. The report of School Superintendent R. L. Campbell showed that there were about 30,000 school children in the Territory, between the ages of four and sixteen years. It seemed to be the policy of government to give no assistance to Territories in educational matters, but to States the government was liberal. Therefore, whatever improvements were made in the Territories in this direction depended entirely on the energy of the people thereof. The school report for the Territory also showed that the children generally attended school for a longer period than in places where greater educational facilities were enjoyed. Notwithstanding this, there was considerable in our school system that was faulty. A free school system had not yet been inaugurated, and any man who would view the matter clearly and deliberately could see that it would not be wise to do so until we enjoyed the privileges and immunities of a State form of government. There might, however, be some counties where such a system could be adopted, but in others it could scarcely operate.

The building of good, substantial, well ventilated school-houses was a matter which should receive a great deal of attention, and to have them furnished with suitable benches, which should be arranged, with regard to height, &c., to suit the size of the

children. There were numbers of Elders who were willing to take missions to the nations of the earth, but were unwilling to take a mission to teach a common school, yet the latter was probably as important a mission as the former. It was of no use to whip "Mormon" children, for they could not be coerced. In most cases they could be ruled and governed by kindness, but not otherwise.

A considerable number of young men had been under the necessity of going to universities abroad to obtain an education that we should have the facilities to give them here. It was a noble mission to educate the rising generation.

A great deal of labor and attention should be bestowed on the subject of Sunday schools. Dr. Vincent and Mr. Moody, two gentlemen interested in Sunday schools, who visited here last summer and who attended some of the Ward Sunday schools here, said they were free to admit that our system of this class of schools was most excellent, although those gentlemen were strongly prejudiced against the Latter-day Saints. The brethren should continue this work. Those who wished to see the destruction of the Saints said that their only hope was to lead away the "Mormon" children. The *Juvenile Instructor* and the standard publications of the Church should be taken and widely disseminated among the people.

President Smith next spoke of the influences of the so-called civilization which was being manifested in this Territory, and which, unless care was taken, might tend to lead our children astray. The moral influence would be likely, however, still to maintain a good hold in these valleys.

Elder Erastus Snow was the next speaker. He had been preaching thirty-eight years, and could not speak so loud now as formerly. He had seen the time when all the Latter-day Saints could have been comfortably seated in one of our ordinary primary school-houses. He had witnessed the rise and progress of the Church in its various stages from that time to the present. During that time some had lifted their puny arms and voices against the work in order to cover up their own cupidity and folly. All such had but shown their own weakness and mendacity, while those who had maintained their integrity had grown with the work of the latter days. All that the Latter-day Saints had to fear was that they might forget the testimonies they had received. Two much care could not possibly be bestowed on the moral and intellectual education of children. Our boys who had been accustomed to the hardships of frontier life, were being brought in contact with influences that were strange to them. They might be somewhat uncouth in manners, yet they would generally fight for their religion, but they did not generally pay sufficient attention to living it, and were probably too apt to strike hands with the wicked, especially in the vicinity of mining camps.

We were waging a war against wickedness of every kind. We were not blindly led in the work that we had undertaken, but our leaders saw, and so did they who followed them. The opposition manifested towards us to-day was because of our consolidation and unity, for we were the best ordered community, so far as the old citizens were concerned, in the land. He said this knowingly, having traversed this continent from one end to the other, and many of the countries of Europe. In this city, it was true, under the auspices of a Federal and judicial ring, crime was beginning to manifest itself. There was a time in this city when locks and keys were unneeded, but that time was past.

It was probable that the people would be tried by circumstances, and many would be found wanting; not by prisons or persecutions of that kind, but by the allurements of wealth, crime and corruption. There were many who had not yet learned the proper uses of the good things of the world. If we would use all things for the forwarding of the interests of the kingdom of God, we would be permitted to live long upon the land which the Lord had given us.

Should the government continue to listen to slanders and lies concerning

[CONTINUED ON PAGE 301.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 7, 1872.

THE ENGLEBRECHT CASE.

On Monday, April 15th, Chief Justice Chase, of the Supreme Court of the United States of America, read the unanimous opinion of that court in the appeal from the decision of the Supreme Court of the Territory of Utah in the case of "Clinton *et al vs.* Englebrecht *et al.*" It may be remembered that in this case the Supreme Court of the Territory mulcted Salt Lake City in nearly $60,000, being three times the value of the liquor, etc., stated to have been destroyed by the city officers in abating the Englebrecht liquor-selling establishment, for violation of the city ordinances. This judgment of the Supreme Court of the Territory (which consisted of Judges McKean, Strictland and Hawley), has now been reversed by the highest court of law in the land, from whose decisions there is no appeal.

This case, though of great interest in itself, involved far more important considerations than its simple title would imply. It was generally esteemed a "test case," and on the decision of the Supreme Court hinged the legality or illegality of Judge McKean's proceedings in Utah since he first commenced his crusade against the people of that Territory. But now "a judicial decision, authoritative, complete and definitive, has been elicited, securing, in a great measure, not only that Territory, but all Territories, from local judicial usurpation, and insuring in the same degree the rights and liberties of the people." The opinion of the Supreme Court was very conclusive, reviewing the history of legislation relative to the Territories from the foundation of the government. The court decided, first, that, while powers are granted to Territories by organic acts passed by Congress, that body has no right to pass any class of laws relating to the Territories which it has not a right to pass for the government of the States; second, that the duties of the District Attorney and United States Marshals in the Territories are precisely the same as they are in the States; and, third, that the juries which have been drawn in Judge McKean's Court during the past year, both grand and petit, have been illegal. Or to use the words of Hon. Thos. Fitch in a telegram to Mayor Wells of Salt Lake City—"The opinion says the laws of empanneling juries are a rightful subject of legislation. The Territorial jury law must be followed, even when trying offenders against the laws of the United States. There is no Supreme or District Court of the United States in Utah, as defined by McKean. The Territorial Supreme Court erred in its judgment. The judgment is reversed. No dissent."

The *Ogden Junction* referring to this decision remarks—

The rulings of Chief Justice McKean, new in the annals of American jurisprudence, and subversive of the rights of the people and the honor of the

nation, have been reversed, and municipal authority is vindicated. With this decision all lovers of law and order will coincide. It will tend to promote every interest of the Territory, and will increase the confidence of its citizens in the Constitution and government of the country. This case was regarded by all who watched it as a "test case." If the jury before whom the Englebrecht case was tried was illegal, then all the juries similarly summoned and empanneled that have found indictments or sat on trials were also illegal, and their acts are null and void. The effects of this decision, therefore, are of vast importance, involving the life, liberty and property of many great and good men. Justice and truth have triumphed over cunning and chicanery, and we hope the issue will be a lesson to all public servants not to become puffed up with the importance of official position so far as to overstep the bounds of Constitutional law and attempt to trample on human rights.

A telegram dated Washington, April 17, says—

The U.S. District Attorney Bates, of Utah, yesterday directed James L. High, his deputy, to apply to Justice Hawley forthwith for an order for the discharge of all defendants held by the U.S. Marshal under void indictments found by the late decision of the U.S. grand jury, the Supreme Court having decided that the grand jury was illegally drawn by an officer having no legal authority. All these arrests have been illegal, and as they are now held in violation of the law, their further detention would subject the Marshal to a charge of trespass.

Other telegrams state that the attorneys of the prisoners had applied to Judges Strickland and Hawley for writs of *habeas corpus* to place their clients at liberty, but these gentlemen had refused to move in the matter until they received the official copy of the decision of the Supreme Court, which had not arrived at the date of the latest advices (April 21st). But it was rumored that when Judge Strictland convened the United States District Court on the 22nd, a motion would be made for the release of all the prisoners held under indictments of the United States grand jury.

As might have been reasonably expected, the enemies in Utah Territory of order and justice are terribly crest-fallen over this righteous decision, and have adopted their usual method of creating excitement by sending inflammatory despatches with regard to the asserted actions and intentions of the "Mormons." One of these sensational telegrams states:—"Without Congressional aid the future of the Territory will probably be involved in civil revolution and bloodshed. The Mormon Church laws now control everything, under the recent decision." Another affirms:—"Since the United States Supreme Court has decided that the Mormon law practically governs here, the political situation has been exceedingly feverish." These ridiculously untruthful statements have met with a severe rebuke from a number of gentlemen residing in Utah, and in no way connected with "Mormonism," who telegraph as follows:—

Salt Lake, Utah, April 20, 1872.

Hon. W. H. Hooper, M. C.—

Infamous despatches have been sent from here. There has been no excitement over the decision of the United States Supreme Court. As all citizens here know, the aim of the press agent is to create excitement, or to make it appear to exist, to provoke Congressional action. Special despatch to the San Francisco *Chronicle*, April 16, is another mass of malicious falsehoods.

Hon. Thomas P. Akers, ex-M. C.; John Wiggin, George E. Whitney, B. M. Durell, Jo. Gordon, Theodore B. Tracy, William C. Campbell, A. W. Nichols, S. A. Mann.

The *New York Tribune* thus summarizes the effects of the late decision:—"The effect of this decision is to make void all criminal proceedings in the

Territorial Court of Utah during the past year, and render necessary the immediate discharge of 138 prisoners who have been illegally held, at an expense of from $40,000 to $50,000, which there is no law to provide the payment of, and to affect in the same way all civil cases in which exceptions were taken to the legality of the juries. It is said that 20 or 30 of these civil cases have been appealed to the Supreme Court. The decision is considered as very damaging to the Administration, as Judge McKean was supported in the course he took by the President, though Attorney-General Williams was always of opinion that the proceedings in Utah were illegal. The prosecution of the Mormons was known to be a distinctively Administration measure, set on foot by the advice of the Rev. Dr. J. P. Newman, after his return from Salt Lake, where he went to discuss polygamy with some of the prominent Saints."

The *Chicago Times* adds—"It is further understood that McKean will be removed."

EDITORIAL CORRESPONDENCE.—President Albert Carrington, writing from Salt Lake City on the 12th ult., says—"Brother Staines expects to start on the 14th inst., to pick up the railroad figures for this season, so as to be prepared to give them to me on my arrival in New York. I expect to leave this city at 5 a.m., May 1st, in company with such Elders for Europe as may be ready to go at that date, and to leave New York on the 8th of May, and hope to arrive in Liverpool on or about the 20th of May, when I intend to arrange for the departure of the *first company as soon as may be found practicable*; of course nothing can be done in specifying the precise day, until I learn the railroad rates, which, as stated, I hope to bring with me, as I think I am allowing brother Staines time enough in advance of me to enable him to get as good rates as can be had, and have them ready when I leave New York on May 8th.

Our April Conference began on the 6th, and was very well attended for a spring Conference, when the season's labors are so pressing. On the 9th it was adjourned until next Sunday, and will probably be adjourned from Sabbath to Sabbath until the President can attend, when it will be adjourned to the usual time next fall. The President enjoys tolerably good health, as also brothers Smith and Wells. The general health is good.

RELEASE.—On account of ill health, Elder George W. Thatcher is released from traveling in the Birmingham Conference, to return home, with our blessing and sincere prayers for his speedy recovery to perfect health.

CONFERENCE.—The Saints of the Glasgow Conference will meet in the City Hall Saloon, Candleriggs-street, Glasgow, at 10.30 a.m., 2 and 6 p.m., on Sunday May 19th. Elder Pyper extends an invitation to all the Elders from Zion who can make it convenient to attend.

ABSTRACT OF CORRESPONDENCE.

UTAH.—We extract the following from a letter from Elder Horace S. Eldredge, dated April 11—"Our Conference has passed off very pleasantly and quietly, and although we were deprived of the presence of President Brigham Young, yet much very valuable instruction was imparted by the brethren. We have had very pleasant weather for the season; since the close of the Conference

we have had a rain and snow storm, which has fairly saturated the earth, and there seems to be a good prospect for an abundant harvest, as our farmers have been very successful in getting a large amount of grain sown. All kinds of business is reviving, and our enemies seem to be almost at a stand-still, as if they were puzzled to know what course to pursue next. Zion is upward and onward in spite of all her enemies. I am happy to say my health is tolerably good, much better than it was a year ago."

NEW YORK.—Elder W. C. Staines, writing on the 23rd ult., informs us of his safe arrival at New York, on the day previous, after a very pleasant journey. He was busily engaged with the officials of the various railroad lines, making arrangements for this season's emigration. Prices were very high on account of the immense amount of emigration proceeding to the West; but he hoped to be able to make contracts at last year's figures. Referring to the decision of the Supreme Court in the Englebrecht case, Elder Staines observes: "Since I left home I have met with a number of gentlemen who have congratulated me on the favorable decision. This I find is the feeling of the masses. Our people have been very quiet, saying but little to the opposite party, for they felt so terribly beaten it would be cruel on our part to say or do much at present even by way of a joke."

McKEAN AND THE VOORHEES BILL.

(From the Deseret News.)

In another column we publish a copy of a bill introduced in the House of Representatives on Monday, April 1st. Its title is: "To aid in the enforcement of the laws in the Territory of Utah." Is there any connection between the character of the bill and the character of the day on which it was introduced? It will be noticed that it was presented on All Fools' Day. There is a large class of people who will think that day the most appropriate one in the whole year on which to present a bill containing such monstrous and foolish provisions. We discover in this bill the hand of the judge who came to Utah on a mission. Evidently expecting to be defeated in the Supreme Court, and to have all his machinations, schemes and rulings overthrown by the highest tribunal in the land, he now seeks to escape the consequences of his illegal and outrageous conduct by framing this bill and persuading some member of the house to present it, with the hope that it may become a law. Under the cover of this bill he desires to hide his anticipated defeat and to blind the country to the ignominious consequences which he fears will follow his usurpations of law and tyrannical exercise of the power with which as a judge he was entrusted.

Judge McKean had leave of absence granted to him to go to Washington. What for? To lobby against the people of the Territory? To frame bills with a view to deprive them of every right and to bring them into bondage to himself and his associates? Does such conduct comport with the dignity which a judge should maintain? We are informed that he is using all the influence he can exercise with members of Congress in favor of legislation that shall strip the people of this Territory of every constitutional right, and give him the power, as judge, to carry out his darling schemes against them. He desires to have the power to indict whom he pleases, to convict whom he pleases, to execute whom he pleases! Having been thwarted in his villiany in the past by a Providence which he had the blasphemous presumption to ridicule, he now seeks to use Congress for his purpose. How well he has succeeded can be judged from the fact that he had to go over to his political oppo-

nents to get an advocate and champion for his bill! And even among them he had to appeal to a man whose prejudices against Utah are the result of a relationship to or a friendship for an ex-judge of Utah, who while here attempted to play the *role* which judge McKean, so disgracefully to himself, has assumed. What greater depth of degradation can a judge descend to than this? Where in the history of this or any other country can a parallel case be found? History may be sought, but where shall we look for an instance of a judge who combined in his own person so many vindictive, malignant and bloodthirsty qualities? There have been some sentiments of honor, and respect for the position which they occupied, that have restrained even the most violent judges. Jeffries, during his bloody assizes, was prosecutor, judge and jury. He browbeat and over-awed the members of his court who were inclined to be merciful, and openly sought the conviction of those brought before him. But he stopped at this. He did not go to Parliament, as Judge McKean has to Congress, to get legislation that would more effectually enable him to carry out his schemes against the fortunes, liberties and lives of the people whose judge he was. He was not guilty of turpitude such as this. This spectacle is reserved for our generation—the man, Judge McKean; the time, the nineteenth century; the country, free America; the people to be victimized, the Latter-day Saints.

Villainy in every form is to be abhorred. But there are some kinds which are preferable to others. For instance, the smooth-tongued, canting, hypocritical villain, who utters pious words, makes long prayers, sits among the preachers at camp meetings, talks oracularly about law, the rights and liberties of man and divine justice, and yet steadily and relentlessly pursues his plans for the destruction of innocence, is far more dangerous than the villain who drinks, swears, and practices his wickedness without disguise. The latter kind shock and revolt, but you know where to find them. They, at least, are not hypocrites, and they have but little influence. We have had both kinds in Utah; but, if we must have scoundrelism here, we much prefer the latter kind.

When Judge McKean entered upon his judicial proceedings in this territory he foolishly imagined that whatever measures he might adopt to persecute and hound the Latter-day Saints to destruction, would be justified and sustained by the country. In this he has been wofully disappointed. His name to-day stands among lawyers and thinking men as the synonym of ignorance and judicial brutality. His character as a judge and lawyer among these classes is lost. Were the voice of dispassionate, legal men to be heard, they would pronounce him utterly unfit for the lowest and least important judicial position in the land. Had he the least self-respect—a sentiment which his past course proves that he is utterly incapable of entertaining—he would be ashamed to show his face among legal men in any court in the land. From the time he entered upon his duties in this territory until his last judicial act, his course has been in direct violation of law. He has persistently, flagrantly, and unscrupulously trampled upon the liberties of the people. Almost every ruling which he has made has been in defiance of every sentiment of that justice which he has sworn to maintain. Can this be doubted? If there be any who entertain doubts respecting these statements, let them read the bill which we publish. If all his proceedings have not been clearly wrong, and if he has not been fully conscious of this, why should such a bill be introduced, and be introduced, too, in anticipation of the decision of the Supreme Court?

We view this bill as a personal confession of defeat on the part of Judge McKean, for he, as we have the best of reasons for knowing, is its author. During all his proceedings we are firmly of the opinion that he knew he had not the shadow of law to sustain him; but he hoped that he might arouse a fanatical element in the country that would come to his rescue and bear him out in his wickedness. He also, without doubt, thought that he would cow the Administration into winking at or supporting him in his action, by placing it in a position where, if it checked or removed him, it would have the ap-

pearance of favouring the "Mormons" and being averse to punishing their reputed crimes. Defeated in his own legislation—for he has endeavoured to combine in his own person the legislative and judicial powers—he now seeks to get Congress to make his rulings law. The bill, as will be seen, contains his action and rulings couched in legal phraseology. Whether it becomes a law or not, is not the subject of discussion at present. It is sufficient to know, and we have great satisfaction in this knowledge, that the legal tribunals of the country do not recognize Judge McKean, or his "ring," as the legislative power of Utah. He and his *confreres* are not yet supreme in the country, and are not likely to be.

When will these desperate men learn that they cannot succeed in their villainy against the people of Utah? If they were not blinded by bigotry and hatred, they might see the miserable results which have attended similar conduct to theirs in years past. Who has prospered in the contemptible work of trampling upon law to assail the people of Utah? Who that have formed "rings" to injure and destroy them have succeeded? The wrecked reputations and ruined hopes of this class are numerously scattered all along the pathway which the people of Utah have traveled. No man has gained credit, no man has made money, by assailing them; but numbers have lost both. This miserable "ring," the members of which have so cunningly and outrageously sought to strip the people of Utah of all their rights and to bind them helplessly at their feet, will undoubtedly meet with the same fate.

We say to our fellow-citizens that they have only to exercise patience, and they will, ere long, see these pass away, stripped of their power and covered with shame and contempt, as they have seen many others before them. In this knowledge we can rest content.

FORTY-SECOND ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 295.]

us, and refuse to admit Deseret, we would still go onward and upward, for Zion must and would be built up and redeemed.

The choir sang,

"Jerusalem, my glorious home."

Adjourned till 2 p.m.

Prayer by Elder Lorenzo Snow.

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2 p.m.

The choir sang,

"Mortals awake! with angels join,
And chant the solemn lay."

Prayer by Elder Franklin D. Richards.

The choir sang,

"Sweet is the work, my God, my King."

President Joseph Young addressed the Conference. He had listened with great pleasure to the testimonies and preaching of the brethren who had preceded him in speaking. We lived in a world whose history furnished many problems, which could only be solved by revelation from God. God himself could see it all, and could we but do so we would be more willing than we were to extend charity toward our brethren and sisters who had sprung from the same parent source as ourselves. Mankind had become fallen, and consequently generally unbelieving and dark, but God had at different periods of the history of the world sent messengers to the human race and proclamations of mercy had been published, yet those proclamations had almost invariably been rejected by those unto whom they were sent.

The speaker continued at some length, dwelling especially upon the different Gospel dispensations of God to man, and the consequences which invariably attended the rejection by man of heavenly messages.

We did not believe in coercion, and it was the speaker's belief that we could exist as a religious organization under a republican form of government without infringing upon anybody's privileges. We were willing

all other people should enjoy their rights.

Brother Young concluded by exhorting the Saints to be faithful to their religion.

Elder Albert Carrington presented the Authorities of the Church in the following order, the vote to sustain them in their various positions being unanimous—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints; George A. Smith his first, and Daniel H. Wells his second councilor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, jun., Joseph F. Smith and Albert Carrington, members of said Quorum.

John Smith, Patriarch of the Church.

John W. Young, President of this Stake of Zion, and George B. Wallace and John T. Caine his councilors.

William Eddington, John L. Blythe, Howard O. Spencer, John Squires, Wm. H. Folsom, Thomas E. Jeremy, Joseph L. Barfoot, John H. Rumell, Miner G. Atwood, Wm. Thorn, Dimick B. Huntington, Theodore McKean and Hosea Stout, members of the High Council.

Elias Smith, President of the High Priests' Quorum, and Edward Snelgrove and Elias Morris his councilors.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge and John Van Cott, members of the first seven Presidents of the Seventies.

President George A. Smith made a motion that the presentation of the name of Jacob Gates to the Conference, as one of the first seven Presidents of the Seventies, be deferred until certain matters of business were investigated and an understanding arrived at, which was carried unanimously.

Benjamin L. Peart, President of the Elders' Quorum; Edward Davis and Abinadi Pratt his councilors.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Jesse C. Little his councilors.

Samuel G. Ladd, President of the Priests' Quorum; Wm. McLachlan and James Latham his councilors

Adam Spears, President of the Teachers' Quorum; Martin Lenzi and Henry I. Doremus his councilors.

James Leach, President of the Deacons' Quorum; Peter Johnson and Chas. S. Cram his councilors.

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Truman O. Angell, Architect for the Church.

Horace S. Eldredge, President of the Perpetual Emigration Fund to gather the Poor.

Albert Carrington, Historian and General Church Recorder, and Wilford Woodruff his assistant.

The names of the following brethren were then presented and unanimously sustained to go on missions—

To Europe—N. P. Lindelof, Plain City; John Mendenall, Springville; Joseph Wadley, Pleasant Grove.

To the United States—James S. Brown, Salt Lake City, Moroni Brown, Ogden.

President George A. Smith said he hoped the brethren and sisters were prepared to remain in Conference a few more days.

The choir and congregation sang, "Praise God, from whom all blessings flow."

Adjourned till 10 a.m. to-morrow.

Prayer by President D. H. Wells.

[TO BE CONTINUED.]

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 278.

The members of the Legislature, with few exceptions, were ready to carry out any plan that would injure or destroy the Latter-day Saints. All the prejudices against them which circulated through the country they fully entertained, and they were prepared to go to any lengths to give ex-

pression to them in a hostile manner. Jacob C. Davis was a member of the Senate for Hancock County. He was indicted for the murder of the Prophet Joseph and Hyrum, his brother. There is not a doubt but he was in the mob which committed the massacre at Carthage jail. But the Senate, instead of allowing the law to take its course and him to be tried for the crime of which he was accused, discharged him from arrest. No one of those engaged in the commission of that bloody and treacherous deed was to be punished by the law. It would have been a new feature in the history of the world for a people to suffer a prophet of God to be murdered, then to have justified and applauded the crime, and afterwards punished those who perpetrated it. Like the Jews, who crucified the Savior and who were willing to take upon them his blood, so the Legislature of Illinois by shielding Jacob C. Davis were ready to share the responsibility of the murder of the Prophet and Patriarch and to take upon them all the consequences of shedding innocent blood. This man Davis was suffered to make bitter speeches against the people of Nauvoo and in favor of the repeal of the charter on the floor of the Senate, and was listened to with as much attention as if he were not a murderer. In fact, a member of the Senate, John Dougherty, from Union County, openly justified the murder of Brothers Joseph and Hyrum.

What could be expected by the Latter-day Saints from such a Legislature? In vain did the Representatives from Hancock County, Hon. Jacob B. Backenstos and Hon. A. W. Babbit, plead for the rights of their constituents, the citizens of Nauvoo, and appeal to the sense of justice, equal rights, patriotism and humanity of the members; the latter were resolved to repeal the charter, and thereby deprive the people of all legal protection and expose them to the full violence of their enemies whenever they choose to attack them.

Nauvoo was the most flourishing city in the State of Illinois. Its situation upon the Mississippi was most beautiful, and there was every prospect of it becoming, if left to grow undisturbed, a place of great commercial importance. When the Saints settled there it was a very sickly place; but their industry, perseverance and union had, in a few brief years, improved it, and it was rapidly growing in importance. The people in other portions of the State, and especially in Hancock and the surrounding counties, saw the progress which was made, and they were jealous. They dreaded the growing power of the Latter-day Saints, and, prompted by the evil one, they were ready to adopt any measure to check it and to destroy the work of God. In a community nearly equally divided into two political parties, a united people like the Latter-day Saints, voting in a solid body, carried with them great weight. In those days the great political parties of the country were Democrats and Whigs. In Illinois the people were nearly equally divided in politics. In some places Democrats were elected, in others, Whigs. But at every election in Hancock County, and in every general election in the State, the Saints held the balance of power, for whichever party gained their votes carried the election. This also was a great cause of jealousy, and gave rise to bitterness of feeling. Politicians saw a growing power which they could not manage, and which, at no very distant day, would control the State; and they wished it checked. All these causes combined to prompt the Legislature to strip the city of its charter, and to reduce it to an almost chaotic condition. The property of any city, not peopled by Latter-day Saints, would have been so depreciated by being deprived of its charter, that its prosperity would have received a severe blow. But not so with Nauvoo. Its growth did not depend upon its charter, or the favor of the Legislature, there were other causes which had made it a prosperous city, and they still continued to operate when its charter was wrested from it.

[TO BE CONTINUED.]

Apprehension of evil is often worse than the evil itself.